The Way to the Altar

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THE WAY *to the* ALTAR

Helps to the

Holy Communion

For First Communion Classes
and Devotional Use

Rev. Charles L. Pardee
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Naugatuck, Conn.

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PREFACE.

It has been the aim in the preparation of this Manual to assist candidates for Confirmation and the Holy Communion to a thoughtful and reverent reception of the Sacrament by the following means: as simple and spiritual an explanation as possible of the Doctrine of the Sacrament; a careful analysis of the Office itself, showing its rational arrangement and the gradual development of its thought; a simple form of Self-Examination covering the ground called for in the Office; and the insertion of private devotions in the body of the Office for use in the service. It is hoped that this treatment of the subject will make the Manual not only a constant companion to the Communicant, but also an aid to the clergy in the preparation of First Communion classes.

In many instances the thoughts of others, also prayers from leading Manuals, Offices of Devotion, ancient Liturgies, etc., have been followed, though changed to suit a desired directness, simplicity, or personality. Its in-

structive portions are the development of the author's outline and method of preparation of candidates for twenty years, and have seemed to bring most satisfactory results. This fact, and the desire to help to surround the reception of the Sacrament with a deeper thoughtfulness and reverence, are the only apology for the presentation of the Manual.

INTRODUCTION.

WITH sincere and cordial appreciation, I accede to the request of my friend and former Presbyter, to commend this little Manual to the interest and use of those for whom it is designed. In no other religious Communion in Christendom are communions made so frequently as in the Anglican Church. All the more needful are Manuals, which shall give warning against hasty and merely perfunctory preparation, affording at the same time means, and suggesting methods, whereby the communicant may "consider the dignity of that holy mystery," and may "search and examine his own conscience," that he "may come holy and clean to such a heavenly Feast."

I have no hesitation in saying, that in this Manual will be found an admirable guide, reasonable, devout, scriptural, and within the lines of the Book of Common Prayer. Many, I trust, will be found glad to make use of it; and to all such I am quite sure a special

blessing will come, because of their truer appreciation of the privilege of approach to the Master in the way of His own appointment. To the clear, spiritual vision of all who may use this book, may He indeed be "made known to them in the breaking of the Bread."

CORTLANDT WHITEHEAD,
Bishop of Pittsburgh.

CHRISTMASTIDE, 1906.

THE ORDER FOR THE

Administration of the Lord's Supper,

OR

HOLY COMMUNION.

✠

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the*

Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, *That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the* Lord's Prayer *and the* Collect *following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

A. THE PREPARATION.

[*Before the Service begins.*]

I AM not worthy, holy Lord,
That Thou shouldst come to me;
Speak but the word: one gracious word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there?
Lord, speak, and make me whole.

I am not worthy; yet, my God,
How can I say thee nay;
Thee, Who didst give Thy flesh and blood
My ransom-price to pay?

Oh, come! in this sweet morning hour
Feed me with food divine;
And fill with all Thy love and power
This worthless heart of mine.

Take away from me, O Lord, all worldly thoughts, that with a clean heart and a pure mind I may enter into Thy Presence.

THE LORD'S PRAYER.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT FOR PURITY.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly the* Ten Commandments; *and the people, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

¶ *The* Decalogue *may be omitted, provided it be said once on each Sunday. But* Note, *that whenever it is omitted, the Minister shall say the* Summary

of the Law *beginning*, Hear what our Lord Jesus Christ saith.

THE TEN COMMANDMENTS.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Minister may say,*

THE SUMMARY OF THE LAW.

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the* Decalogue *hath been omitted, shall be said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister may say,*

THE COLLECT FOR GRACE AND GUIDANCE.

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying,* The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the —— Chapter of ——, beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then, the People all standing up, shall he read the* GOSPEL, *saying,* The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

[*As the Minister gives out the Gospel, say,*]

Write in my heart, O God, the Blessed Gospel of Thy Son, that it may bear its fruit in my life.

¶ *Here shall be said or sung,*

Glory be to thee, O Lord.

¶ *Then shall be said the Creed commonly called the* Nicene, *or else the* Apostles' Creed; *but the*

Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, *That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

THE NICENE CREED.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the

Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. *Amen.*

[*When the Creed is ended say*]

Teach me, O Lord, to show in my life the sure tokens of an hònest belief.

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.*

THE SERMON.

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these* Sentences *following, as he thinketh most convenient. And* Note, *That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

THE OFFERTORY.

[*As you give your alms say*]

O Blessed Lord, who hast given me all I possess, even the gift of Thine Only Son, accept for His sake this poor offering from thy unworthy servant.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. *St. Matt.* vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who

feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalm* xli. 1.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

THE PRESENTATION OF ALMS AND OBLATIONS.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

[*At the presentation of the Alms and Oblations, say,*]

Accept, O God, these alms which we offer Thee, and may Thy blessing rest upon our oblations. Fill our hearts with love for Thee, and by Thy Holy Spirit's power feed us with the spiritual Food of the Body and Blood of Thy Son our Lord.

¶ *Then shall the Priest say,*

THE PRAYER FOR THE CHURCH MILITANT.

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may

* *If there be no alms or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

[*If there be a pause in the service, here occupy the time in silent prayer, using such prayers as are to be found in this Manual or in the Prayer Book.*]

¶ *At the time of the Celebration of the Communion, the Priest shall say this* Exhortation. *But* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

THE EXHORTATION.

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the

Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting ife. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

THE INVITATION.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a

new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

[*As you repeat the Confession strive to fit into its general terms your own special shortcomings, the kinds of sins to which you are specially tempted.*]

THE GENERAL CONFESSION.

ALMIGHTY God, Father of our Lord Jesus Christ Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful

Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

THE ABSOLUTION.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

[*Answer* AMEN *with earnestness and say,*]

Thanks be to Thee, O God, who hast sealed my forgiveness in the Blood of Thy Son.

¶ *Then shall the Priest say,*

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

[*Here say,*]

Lord, I come to Thee in this Sacrament of Thy love. Refresh me with Thy Heavenly Food according to Thy Word.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Lord, I believe; increase my faith, and nourish my soul unto everlasting life.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

O Saviour of the world, who by Thy Cross and precious Blood hast redeemed me; Save me, and help me, O Lord.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

O Advocate Divine, plead Thou for me that I may be cleansed from all my sin.

B. THE CONSECRATION.

¶ *After which the Priest shall proceed, saying,*

THE SURSUM CORDA.

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

THE PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [* Holy Father,] Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity Sunday.

¶ *Here shall follow the* PROPER PREFACE, *according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS.

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. *Amen.* ¶ *Priest and People.*

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his

most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whitsun-day, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity, *only, may be said,*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any

difference or inequality. Therefore with Angels, *&c.*

¶ *Or else this may be said, the words* [Holy Father] *being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, *&c.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

THE PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

[*While the Priest is preparing for the Consecration say,*]

Blessed is he that cometh in the Name of the Lord. Hosanna in the Highest!

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the* Prayer of Consecration, *as followeth.*

THE PRAYER OF CONSECRATION.

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (*a*) he took Bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; Do this in remembrance of me. Like-

(*a*) *Here the Priest is to take the Paten into his hands.*

(*b*) *And here to break the bread.*

(*c*) *And here to lay his hand upon all the Bread.*

wise, after supper, (*d*) he took the Cup; and when he had given thanks, he gave it to them saying, Drink ye all of this, for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(d) Here he is to take the Cup into his hand.

(e) And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of

bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ

our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here may be sung a hymn.*

[*While the Priest is receiving the Sacrament let your prayer for him be:*]

Most Blessed Saviour Who hast appointed divers orders of men in Thy Holy Church, be with Thy servant ministering here in Thy name. Make him apt to teach, gentle to persuade, and wise to win souls. Cheer him in his labours. Feed him with the Bread of Heaven, and nourish his soul unto everlasting life. *Amen.*

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

C. THE PARTICIPATION.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and

feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

[*Before you go up to receive the Communion say the Hymn,*]

HERE, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand eternal grace,
And all my weariness upon Thee lean.

Here would I feed upon the bread of God;
Here drink with Thee the royal wine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

I have no help but Thine; nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the Sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood:
Here is my robe, my refuge, and my peace;
Thy blood, Thy righteousness, O Lord, my God!

[*And this prayer,*]

Oh Thou who art the Bread of Life, be with me now in the breaking of that Bread. Put away from me all worldliness and unbelief. Purify my soul. Fill me with love to Thee; so shall I be one with Thee. And may the tasting of this Food be the earnest of that Heavenly Feast when we, who hunger now, shall be wholly filled, because we shall wholly love Thee. *Amen.*

[*While waiting at the Altar say,*]

Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my soul shall be healed.

[*As the Priest approaches you with the Paten say,*]

The Bread which Thou sendest, O Lord, is Thy Flesh given for my life. Be it unto me as Thou hast promised.

[*As the Priest approaches you with the Chalice say,*]

The Wine which Thou sendest, O Lord, is Thy Blood given for my life. Be it unto me as Thou hast promised.

[*When you have returned from the Altar kneel and say,*]

I thank Thee Blessed Lord Jesus that Thou hast

fed me with this Food Divine. Let it strengthen and refresh my soul with new life that faith and love may daily increase in me more and more. Make me more humble, more constant. Let me not deceive myself by thinking that here in this Holy Ordinance I have done all. But grant that when I go forth it may be to a godly and a consistent life, to a life of truth and righteousness, of chastity and purity, of humility and charity, of temperance and patience, of diligence and usefulness, of self-denial and love to others. So shall I prove the blessing Thou hast sent me, and ever glorify Thy Holy Name. *Amen.*

[*If there be time before the service is resumed at the Lord's Prayer, occupy it in the use of such Collects, Psalms, and Hymns as you may select from the Manual, Prayer Book, and Hymnal. Remain kneeling during this time except infirmity prevent. These suggestions will prevent wandering thoughts and help you to fix the blessings of the service.*]

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at,* All glory be to thee, Almighty God, *and ending with these words,* partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

D. THE THANKSGIVING.

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.*

THE LORD'S PRAYER.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After shall be said as followeth.*

THE THANKSGIVING.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son,

which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing,* Gloria in excelsis; *or some proper Hymn from the Selection.*

THE GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of

the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE BLESSING OF PEACE.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

[*Before leaving the Church say this prayer.*]

O Blessed Lord, since Thou hast promised to dwell in me, henceforth let no unclean spirit or unholy thought defile Thy dwelling place. Give me Thy grace that I may keep the vows I have this day renewed, that at Thy coming again I may be found ready at last to enter into Thy Presence and be made a partaker of Thy Heavenly Kingdom for evermore. *Amen.*

CHAPTER I.

THE HOLY COMMUNION.

THE SACRAMENT.

Bread of Heaven, on Thee we feed,
For Thy Flesh is meat indeed:
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied,
Through the Life of Him Who died.

THE Church Catechism as furnishing the basis of preparation for the Rite of Confirmation leads up naturally in its closing instruction to the Sacrament of the Holy Communion, and fixes the place which it should occupy in the thought and heart, both as a means of grace and as a memorial act. That sacrament becomes, therefore, the next step in the development of the Christian life. For the life which begins with the Baptismal Vows of Repentance, Faith, and Obedience, needing help Divine that it may keep them, is taught first to ask that help in Prayer, and then to seek it through

that means of grace the Sacrament of the Body and Blood of Christ. In the same way the Catechism teaches the Sacrament not only as a means of grace, but as the highest act of Christian Worship when it speaks of its institution as *for the continual remembrance of the Sacrifice of the death of Christ.*

Not only are the thoughts of the newly confirmed thus naturally led to this Sacrament by the process of their preparation, but their attention is also called to it by the Rubric at the end of the Confirmation Office which directs that *none shall be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.* And the Holy Communion is indeed the only logical and natural crowning of the previous acts of grounding and settling the Christian life. It is given for very real purposes. It answers to deep needs which are not met in any other way. And therefore, when the invitation comes to you as it does to all the confirmed, you may not neglect it save with great danger to the future progress of your Christian life and your daily growth in grace. If the step of Confirmation were at all worth the taking then you can allow no consideration to stand in the way of this which answers to it as the fruit to the flower.

But it will be well first of all to gain a clearer knowledge of the nature of this Feast to which you are led up on the standing and urgent invitation of its Gracious Giver; for its blessing may be made vain not only by your refusal of the invitation, but by your failure to grasp its deep meaning and benefit.

At the very basis of the right conception of this Sacrament there stands the fact of the taking upon Him of our human nature by the Blessed Son of God. The whole Sacrament is built upon this fact, and in no other way can its plain language be accounted for. This nature He took upon Him in order that He might rescue it by the Sacrifice of Himself upon the Cross. This first of all. But He also took it in order that in some mysterious and heavenly manner it might become our Spiritual Food. He first alludes to this thought in that wonderful chapter (St. John vi.) upon the Bread of Life, in which He says *I am the Living Bread which came down from Heaven*, and, *the Bread that I will give is My Flesh which I will give for the life of the world*. Nor does He leave the matter there, but goes on to make our *participation* of that Food a requisite by saying, *except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you*. It is interesting to note

how the idea developes. His next thought is that this eating and drinking are connected most essentially with certain sure benefits both for body and soul; it shall insure the raising of our bodies at the last day, and it shall effect our dwelling in Him and He in us. And He guards against any thought of carnal eating and drinking by declaring that *the Flesh profiteth nothing; it is the Spirit that quickeneth: the words that I speak unto you, they are spirit and they are life.*

Time went on but not till the night in which He was betrayed did He again use such deep and mysterious language. He had closed the celebration of the Passover which had been the first purpose of their gathering together in the little upper room, and then with the materials at hand, the Paschal Bread and Wine, He begins another instruction to them on the Bread of Life which must have recalled to the disciples' minds His words concerning the same, for *He took Bread; and when He had given thanks, He brake it, and gave it to His disciples saying, this is My Body which is given for you; Do this in remembrance of Me. Likewise, after supper, He took the Cup; and when He had given thanks, He gave it to them saying, Drink ye all of this; for this is My Blood of the New Testament,*

which is shed for you, and for many, for the remission of sins; Do this, as often as ye shall drink it in remembrance of Me. In these words He made it possible for them to do as He had on the former occasion bidden them—to partake of His Flesh and Blood. And since we find that the only direction which He gave concerning our participation in this Heavenly Food was on this occasion of His instituting this Sacrament, and that the only explanation of its meaning were His words on the former occasion, therefore we can do no otherwise than consider that this Sacrament which He then ordained is the means whereby we are to receive the blessings which come from partaking of the Heavenly Food of the Body and Blood of Christ.

And the Church has always been very jealous of these great facts, holding them as truths without attempt at explanation as to how they can be, or in what precise manner the blessings of the Sacrament become operative, and seeking to draw the faith and devotion of her children up to their simple acceptance.

There are, as has been suggested, two great views of the Sacrament which the Church presents to her children, neither of which may you neglect in your estimate of

its purpose and nature: it conveys distinct blessings, and hence becomes (1) a Means of Grace; and it recalls the Sacrifice of the death of Christ, His great Offering of Himself; and hence has also its position as (2) a great Memorial Act. Any estimate of the Sacrament which does not include both those views will be one-sided and fall short of the full measure of the Saviour's declarations in regard to it.

(1) Both in the Catechism and in the Communion Office the Church is very careful to set forth most plainly the blessings which are conveyed. She speaks of *the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine; of the Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper;* and of *the innumerable benefits which by His precious Blood-shedding He hath obtained for us*, and which are ministered to us through the Sacrament *to our great and endless comfort.* In the Prayer of Humble Access we are taught by her to pray that God may grant us *so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most*

precious Blood, and that we may evermore dwell in Him and He in us. When therefore she extends to you this spiritual Food, she declares it to be the Body and Blood of our Lord Jesus Christ given and shed to preserve your *body and soul unto everlasting life.* Then in the Thanksgiving which follows your receiving of the Sacrament, she sums up all these benefits alluding to this spiritual Food, and emphasizing the assurance through its reception of God's favour and goodness, of your membership in His Son's body, and of your heirship of His everlasting kingdom.

It is not difficult therefore to discover the great value which she attaches to your receiving of this Sacrament. It is above all else spiritual Food for spiritual sustenance, the appropriate nourishment for your soul's true life in Christ during the time of its earthly pilgrimage. The gift of the Spirit of God given in Confirmation, blessed as that gift is, will not of itself insure your daily growth *in grace and in the knowledge of our Lord and Saviour Jesus Christ.* Temptation will still abound, human weakness will from time to time assert itself, and faith may become infirm. You will need every help that you can possibly bring to bear upon the

development of your spiritual life if the prayer of the Bishop is to be realized and you are daily to *increase in His Holy Spirit more and more, until you come unto His everlasting Kingdom.* This first view, therefore, of the Sacrament as a Means of Grace is intensely practical. Life must be kept up, life of the soul as well as of the body. God having prepared through His Blessed Son this appropriate Food for your soul's true life in Him, reason and dutifulness alike must prompt your acceptance of the means He offers, and your faithful, constant, and devout use of the same.

(2) On the other hand the Sacrament is held before us both in our Lord's words and in the Church's teaching in Catechism and Communion Office as a perpetual Memorial of His death and of the great Sacrifice, once for all offered by Him, and which, as our advocate at God's right hand, He is ever pleading in Heaven.

On the night in which He was betrayed at the time when He instituted the Sacrament He called the attention of His disciples to this view of it as a Memorial quite as distinctly as He impressed upon them the blessings which it brought them as a Means of Grace. When He had taken, blessed, and broken

the Bread, and declared it to be His Body given for them He charged them, *This do in remembrance of Me.* Similarly of the Cup which he said was the New Testament in His Blood, He urged, *This do ye, as oft as ye drink it, in remembrance of Me.*

Following this teaching of His, the Church in the Catechism declares that the Sacrament was instituted *for the continual remembrance of the sacrifice of the death of Christ.* In the Prayer of Consecration in the Communion Office she recalls those very words of His at the time of institution, makes them the vital part of the Consecration, and the basis of the Oblation, or *Offering, as the memorial* He had *commanded us to make.* Then when the Bread and Cup are placed in our hand she reminds us that we are to *take and eat this in remembrance that Christ died for thee;* and to *drink this in remembrance that Christ's Blood was shed for thee.*

And this remembrance is our Memorial of the Sacrifice of the death of Christ who is *the Lamb of God.* Of that Sacrifice once offered, Christ Himself has made us partakers in order that by that solemn act we might set before God the death of His Son as our only plea for forgiveness. Thus do we make before God the Memorial or Remembrance

of our Saviour's death, the Sacrifice of the Lamb of God for the sins of the world; and thus by partaking of the Sacramental Food become partakers of the One Sacrifice of Himself once offered for the remission of sins.

This therefore is the nature of that Sacrament which Christ instituted just before His death. It is a spiritual ordinance for spiritual purposes, and should therefore always be considered with your most careful thought and deep reverence. If its nature is so holy and its benefits so blessed, then there must be a spiritual preparation that will answer to these things. Indeed the Church is very careful to remind you of this in the Exhortation: *For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily.* Of what nature therefore should your preparation be?

It must start with the supreme desire that the soul may be fed. The soul's life must be nourished with its appropriate Food just as the body's is. That soul only is healthy which like the body demands its food. And Christ has prepared the Heavenly Food for the one, even as He gives the Daily Bread for which He taught us to pray. That Food is sufficient for your spiritual needs; without

it the soul is weak and miserable and sickly. First therefore must come the sense of need.

Then you must seek to satisfy it in the way of His devising, not as your right, nor even as a reward, but as His gift. The means that He offers is so high and so holy, the Spiritual Food of the Body and Blood of Christ, that even the holiest saint would scarcely claim to deserve it. It is far above the reach of human effort or merit. If you receive it, it will be of God's bounteous goodness and mercy, but not for anything you have done or may do. Therefore you must come to receive it in that spirit taught by the Prayer of Humble Access: *We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord whose property is always to have mercy.* Such a deep sense of unworthiness is the fittest condition for a worthy approach to this Holy Feast.

Then still as a fundamental preparation must there be a true sense of the deep mystery of the Sacrament. Its outward and inward parts are united to make the Sacrament, the Bread and the Wine on the one hand, and on

the other the Body and Blood of Christ. The Mystery of the Sacrament lies in the Divine ordering that they who rightly and faithfully partake of this Sacrament, eat the Flesh of the Son of Man, and drink His Blood, to which there is the terrible obverse that they who eat and drink unworthily eat and drink their own condemnation *not discerning the Lord's Body*. How this can be you cannot know, nor do you need to ask. It is God's plan; it is the Mystery of the Sacrament, but it is as eternally true as are Christ's own words. The best you can do therefore will be to admit its deep mystery and to approach with lowly reverence.

The holiness and the blessedness of the Sacrament alike suggest the character of your personal preparation for receiving it,—it must be thorough and sincere and deal with those conditions which may act as obstacles to your union with Christ in the Sacrament. The Christian life opens in Baptism upon the foundation of the three great principles of Repentance, Faith, and Obedience. On these the life is built up through the guidance of Parents and Sponsors. When personal responsibility is acknowledged at your confirmation these same three principles are recognized as the necessary ruling motives

of your future effort. And they run through all the life. They are the basis of personal preparation for the continual reception of the Holy Communion. The requirements of those who come to it, so the Catechism insists, are that they shall *examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in Charity with all men.* The Communion Office recognizes this method of preparation when in the Invitation it says, *Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort.*

Along these lines must your personal examination therefore proceed before you come to the Sacrament, dealing with Repentance, Faith, and Obedience, the Baptismal Vows, to which the Church wisely adds Love and Charity with one's neighbour. In the closing chapter of this Manual will be found an outline of self-examination which will be a guide to you along these lines. It should

be faithfully and systematically used, or at least some substitute for it, before you come to the Sacrament if you would receive the full benefit which it offers you. To that end may He who has brought you thus far lead you in faith and love and hope, since in Christ's Presence is fulness of joy, and at His right hand pleasures for evermore.

CHAPTER II.

THE ORDER OF HOLY COMMUNION.

A. THE PREPARATION.

O cleanse our hearts, Almighty Lord,
That we not all-unworthy prove
To kneel around the Saviour's board,
And seek and find Himself by love.

A REFERENCE to the Communion Office at the beginning of the Manual will show that it has been divided into the following four parts: A. *The Preparation*, B. *The Consecration*, C. *The Participation*, D. *The Thanksgiving*. The first of these, and with this we are particularly concerned in this chapter, might be further subdivided into, I. PREPARATION OF THE PRIEST, (*Lord's Prayer, Collect for Purity*); II. INSTRUCTION AND PREPARATION OF THE PEOPLE, (*Commandments, Collect for Grace and Guidance, Collect, Epistle and Gospel, Creed, Sermon*); III. OFFERTORY, (*Offertory, Prayer for Church Militant, Exhortation*); and IV. PREPARATION OF THE FAITHFUL, (*Invitation, Con-*

fession, Absolution, Comfortable Words). In the explanation which follows it will be well to keep this subdivision in mind so that each minutest part will fall into that place for which it was specially fitted.

Taken as a whole *the Preparation* is essentially of a penitential character. No other kind of preparation would be adequate, would at all meet the requirements of the holy and solemn act which is to follow. This characteristic will become more and more evident as we proceed in the study of this part, and to appreciate thoroughly the provision that has been made for it will enable us to go forward with the *true penitent heart* of which the Exhortation speaks.

I. PREPARATION OF THE PRIEST.

1. Approaching the study of the Preparation in detail in the order in which the parts are found, the service opens with *the Lord's Prayer*. This is not only an ancient usage but it is most appropriate that the service in which our Lord has arranged that we may meet Him should open with the words which He has bidden us to use when we approach Him. The Lord's Prayer here is directed, in the rubric which precedes, to be said by the Minister, the reason doubtless standing in

the fact that this prayer in the earlier Liturgies (or Services for the Holy Communion) formed a part of the Priest's service of personal preparation in the sacristy before entering upon the actual service in the Church.

2. The *Collect for Purity* formed also a part of his personal preparation, but its transfer to the service itself makes it now a petition not only for himself, but for all present that with clean hands and a pure heart they may come into His presence. The Collect therefore sounds in no uncertain tone the key-note of the Preparation.

II. INSTRUCTION AND PREPARATION OF THE PEOPLE.

1. The service immediately proceeds to give character to this question of purity by a reading of *the Ten Commandments*. They are to serve as the test of the clean hands and the pure heart. The Communicant must try his life by them one by one as they are read, and in the response that follows must not only beseech God's mercy for such violation of the law as he may have made, but implore His guidance that the sin indulged be not again committed, but the law henceforth be kept in its letter and its spirit. These ancient Jewish laws have been taken over

into the Christian dispensation by Christ's acceptance of them and insistence upon their outward form and inward intent. And therefore when they are read they should be most carefully considered by the Communicant that the whole of the life may be thoroughly tested and the heart and mind made clean in God's sight.

2. *The Summary of the Law* which follows the Commandments, or takes their place as the case may be, reminds us of this Christianizing of the Law and impresses upon us its great importance in the conduct of the Christian life. When the Commandments are omitted the Summary is supplemented by the threefold petition for mercy, the lesser Litany, in which, as after each commandment, our weakness and Christ's power are noted.

3. With this thought of our weakness in yielding to sin in mind the Church directs us in the *Collect for Grace and Guidance* which follows to pray for that aid to keep in the ways of His laws and the works of His commandments without which we shall continue to fall into former errors. This Collect ties us back to the Confirmation Service where is was used in behalf of all present but with special emphasis upon those who had just

renewed the Vow of Obedience in which they promised to *keep God's Holy Will and Commandments, and to walk in the same all the days of their life.*

4. The introduction of *the Collect, Epistle, and Gospel for the Day* at this particular point is most natural. Having been reminded by the self-examination just conducted of our special shortcomings, we must of necessity advance to some positive work of upbuilding. The Epistle and Gospel furnish some special thought or thoughts week by week by practice of which we may be advanced, and the Collect, as its name indicates, sums up the teaching and puts it in the form of a prayer which is to be our prayer for the special gift or grace for the ensuing week. Special reverence is accorded by the Church to the reading of the Gospel as being the very words of our Saviour, by the singing or saying, when the Gospel is announced, of the Versicle *Glory be to thee, O Lord*, and by the rising of the congregation. The statement that *here endeth* the Epistle is not used after the Gospel, that we may be reminded that Christ's words shall endure for all men and for all time, and can never end.

5. *The Nicene Creed*, which follows immediately upon the Gospel, finds a natural place

at this point in the thought of its being the sum and substance of all the revelation of our Saviour about Himself, the Father, and the Holy Ghost, concerning whom the Scriptures preceding have either stated single facts or taught individual duties. To repeat it here is to fix that teaching in the mind as fundamental, and as well to take part in an act of devotion and loyalty to Him who is so confessed before men.

6. The instruction of the people has always been given a place in the service of the Holy Communion, and it is introduced at this point in *the Sermon* because the instruction which is therein given is ordinarily based upon some subject of faith or practice suggested by the Creed or Scriptures which have just been said or read. It is essentially one of the means of *Preparation of the People* not only for the ordinary service of Christian living, but especially for their participation in the Sacrament which is to follow.

III. THE OFFERTORY.

1. At the close of the Sermon certain sentences taken from Holy Scripture and setting forth the duty of Christian charity or the offering of some object of our faith and love to God are read, and are called the

Offertory. Such an act at this time is most significant on our part. The self-sacrifice which goes with it—(for never should we offer to God that which costs us nothing,)—recalls the self-sacrifice of Him Who *came down from Heaven, and was made Man*, and Who completed that great gift of Himself by the Offering of His own Life upon the Cross. These we may not forget, and here we are given the opportunity of expressing our appreciation of their great value by our own offering of self-sacrificing love and devotion. All that we are and all that we have is from Him, and in giving we do but return a part of what He has given us, yet He has been pleased to make Himself a debtor to us for what we do for others. We should therefore strive to make this part of the service something more than a perfunctory duty, remembering that both the *alms and other devotions of the people* are being offered in the act, and that in it we are striving to show as best we can our gratitude for what has been done for us.

2. When the offering has been made by us, the *alms* so collected are brought to the Priest who presents them and places them upon the altar. At the same time he also places there so much Bread and Wine as he thinks will be sufficient for the congregation present, as our

Oblation, or Offering to God in part of what He has given to us for the preservation of our life. This act is called *the Presentation of Alms and Oblations*, and it forms an essential part of our own preparation of ourselves before we come into His Presence, since we should not come empty-handed.

3. *The Prayer for the whole state of Christ's Church Militant* which immediately follows, seeks to sum up all the thoughts which we have in mind when we have reached this point in the service, and to put them in the form of a prayer. It lays especial emphasis upon three things,—God's acceptance of the offerings which we have just made, our Alms and Oblations; the need of petition for His blessing upon all men in His Church Militant (i. e. in active warfare here), whether they be officers of State or Church, or citizens and laymen, or whatever may be their condition of mind or body; and the need of remembrance of the blessed dead, and of prayer that their good examples may be followed by us in order that with them we may be partakers of His heavenly Kingdom.

4. The character of *the Preparation*, it will be noticed, has gradually been working from the general to the particular, and *the Exhortation* which follows brings us one step nearer

to the act of Communion toward which we are advancing. It sets before us the blessings of a worthy, and the dangers of an unworthy reception of the Sacrament, and declares the true method, and the only, of proper preparation to be that which is based upon the fundamental duties of the Christian life emphasized in Holy Baptism, Repentance of Sin, Faith toward God, and loving Obedience, supplemented by Charity toward all men, and a thankful remembrance of Christ's death and Sacrifice. This exhortation though not always read at a Celebration of the Holy Communion, should always form a part of our personal preparation by thoughtful reading and study.

IV. THE PREPARATION OF THE FAITHFUL.

1. With the warning of the Exhortation still in mind the words of the *Invitation* which follows will have a deeper meaning. Those requisites of which it has just spoken are made the very basis of the invitation which we now receive to come to the Table of the Lord. If we have duly examined ourselves on those points then we may draw near in faith to take the Sacrament, first giving shape to them in earnest confession.

2. Like the *Confession* which is found in

Morning and Evening Prayer that which now follows is spoken of as general because its phrases are so arranged as to cover the general conditions of the many who use it. Exceeding care however should be taken to apply every smallest part of these utterances to self, to make the Confession particular in its character instead of general. This can only be done by a remembrance at that time of special short-comings, of the sins which ordinarily beset and whose burden, outside of Christ, is intolerable. Through all must go the conviction that without confession the burden must remain, but that *if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

3. The service assures us of this fact in the *Absolution* said immediately by the Priest, or by the Bishop if present. And not only is it an assurance of God's forgiveness of all who truly repent of their sins, but it is a declaration to those present thus truly confessing, that God will have mercy, pardon, deliver, confirm, strengthen, and bring them to everlasting life. Such an assurance cannot fail to carry with it a message of Forgiving Love for those who truly seek it.

4. To quicken our faith in that Forgiving Love, to prove by words of Scripture God's

willingness to absolve the penitent, *the Comfortable Words* are now read to the congregation. They are the words of Christ Himself, and of two Apostles, St. Paul and St. John, and they tell us why we have a right to ask and to expect forgiveness. As they are spoken in our hearing we should seek to apply each one in turn to self, making of each a prayer that Christ our Advocate will plead with the Father the merits of that sacrifice once for all offered for us, that we may be forgiven all our sin.

CHAPTER III.

THE ORDER OF HOLY COMMUNION.

B. THE CONSECRATION.

We plead that one sole Sacrifice
Which merit in Thine Eyes could win
We count once more the costly Price
He paid before He enter'd in.

AT the conclusion of *the Comfortable Words* there is marked a change in the character of the service, and a new division begins at that point. Preparation has been completed and now with words of Praise upon our lips and in deep humility we pass on to the act of *Consecration* of the Bread and Wine, the outward sign of God's goodness, as the one remaining and necessary act before we may receive the Sacrament. This division includes therefore, I, THE PRAISE AND THANKS, (*Sursum Corda, Preface, Sanctus*); II. THE APPROACH, (*Prayer of Humble Access*); and III. THE CONSECRATION, (*The Commemoration, Institution, Oblation, Invocation, Thanksgiving*).

I. THE PRAISE AND THANKS.

1. Blessed with the consciousness of forgiveness to which we have now been brought, the service seeks to lift our thoughts above all worldly considerations to that highest act of worship in which we are so soon to participate. This is accomplished in the appeal of the *Sursum Corda*, or *Lift up your hearts*, and the other Versicle, *Let us give thanks unto our Lord God*. The responses to these versicles, if earnestly and devoutly made, cannot but separate us from all worldly thoughts and concerns, and place us before the Throne of God with Thanksgivings upon our lips.

2. The next words called *the Preface*, and beginning—*It is very meet, right and our bounden duty*, continue this thought of lifting the heart in praise to God as a general duty to be done at all times. To them are added at the different seasons of the Church Year *Special Prefaces* in which are recounted the special reasons based upon the event or doctrine commemorated at the time, for special Thanksgiving to Almighty God. Thus are the general and special woven together and the heart attuned by every consideration to the act of Praise to follow.

3. No words could so completely frame and

express the worship of the Creator by His creatures as that grand Hymn, the *Sanctus*, in which both Isaiah and St. John describe the worship of the Heavenly Host. In that Hymn we are bidden by the Priest in the words *Therefore with Angels and Archangels*, to join, and by so doing there are thus united the voices of Heaven and earth swelling the chorus of praise to the Eternal Trinity. To one who has earnestly entered into the spirit and devotion of the service up to this point these words alone can express what the heart holds.

II. THE APPROACH.

The Prayer of Humble Access which follows is offered by the Priest in behalf of all those who shall receive the Holy Communion. Its whole spirit is one of deep humility. Coming immediately after those words of ardent praise in which we have just joined it emphasizes the fact that with all our praise there must be joined the meek and lowly spirit as an essential part of an act of adoration. And, looking forward as well to what is to follow, it reminds us that even after we have done all we are still unprofitable servants, and that it is only of God's great mercy that the priceless privilege of partaking the Spiritual Food of the Body and Blood of Christ is

made a possibility for us. In this spirit therefore, must we approach if we would have our sinful bodies made clean by His Body, and our souls washed through His most precious Blood, and if we really desire that we may evermore dwell in Him and He in us.

III. THE CONSECRATION.

We come now to that part of the Communion Office known as *the Consecration.* Not only is it sublime in character but it is also vital to a proper celebration of the Sacrament because it contains all the elements that assure authority and efficacy. A close analysis of its several parts will show this and give the reason for its arrangement just as it stands.

1. In its opening sentence the prayer declares that fact upon which the Sacrament is based, the gift of God's only Son to suffer death for our redemption. To God therefore we render thanks for His great mercy in sending His Son by Whose death upon the Cross a complete and perfect sacrifice was made for the sins of the whole world. This is our *Commemoration*, our remembrance not only of the great fact itself but of its purpose and of the benefits which come to us from it. Upon this, and in the obedience to Christ's com-

mand that we should continue a perpetual memory of that precious death and sacrifice until His coming again, the whole prayer is built.

2. To emphasize that command of Christ that we should *so do* there follows immediately *the Institution* in which we recall the circumstances under which the Sacrament was given to us, and the very words in which it was instituted. We go back in thought to the night of the Betrayal when, taking Bread and Wine, which had been necessary in the celebration of the Passover which had just preceded, He makes them by the wonderful words that He says over them the vehicles of a new mercy which He will extend to the faithful and for all time. They are henceforth to be the Spiritual Food of the Body and Blood of Christ, at the same time that the act of celebrating the Sacrament and participating in it is to be a memorial of the Sacrifice of the death of Christ. The words of Christ's own Institution of the Sacrament hold before us these two great thoughts and it is for this reason that they are retained in our service and are considered its vital part.

3. The following paragraph indexed in the Service as *The Oblation* explains itself as the Offering. The Bread and Wine have

previously been presented in the Offertory, but this act is distinct from that and supplementary to it. At the first they were offered as the first fruits of our substance along with our alms. But in this sacred Offering or Oblation they are offered as His gifts, chosen and accepted by Him, and offered in obedience to the words of His Institution, both as a memorial commanded to be made, and having in mind the many benefits of the Life and Death of our Saviour.

4. So offered to God there naturally follows *The Invocation*, or calling down upon them of God's Spirit. It is a prayer that these gifts and creatures of Bread and Wine, thus offered to God in obedience to His Son's command, may by the work of the Holy Spirit be blessed and sanctified, and thus set apart for their holy purpose. That purpose is further explained by the prayer that we who have thus dutifully offered them in the Spirit of His command, may by receiving them be partakers of His most blessed Body and Blood.

As indicated by a later rubric directing further consecration if the Bread or Wine be spent before all have communicated, the vital part of the Consecration ends at this point. The Bread and Wine so consecrated have

been set apart for a holy purpose. They are no longer common but have been elevated to a Sacramental use, the Sacrament and Mystery of the Body and Blood of Christ. It is for this reason that the Church directs in another rubric that none of the consecrated Bread and Wine, if any remains, shall be carried from the Church but be reverently consumed after the Benediction by those present.

5. But the Prayer of Consecration is not concluded before we offer to Almighty God, even before we have received the Heavenly Food, other words whose whole spirit are of *Praise and Thanksgiving*. They ask acceptance of this our sacrifice of praise and thanksgiving, and that we, and all the whole Church, may obtain forgiveness of our sins, as well as all other benefits of His passion. They declare the offering of ourselves, our souls and bodies, to Him as our sacrifice, praying that that act may be the ground for our worthy reception of Christ's precious Body and Blood, and our consequent union with Him. Then when they have asked that our sins may not prevent the acceptance of our service, they turn from prayer to praise and close, as the Prayer of Consecration began, with words of highest thanksgiving and glory to Almighty God, Father, Son, and Holy Ghost. Into the

spirit of this prayer each communicant should strive to enter with the whole heart that there may be nothing wanting to make preparation complete and full before participation.

CHAPTER IV.

THE ORDER OF HOLY COMMUNION.

C. THE PARTICIPATION.

Here, O my Lord, I see thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand th' eternal Grace,
And all my weariness upon Thee lean.

WE reach in this division of the service that act for which we have by its previous parts been prepared,—*The Participation* in the Sacrament. And in this preparation we have also taken part in the very highest act of Christian worship joining our voices with the heavenly host in praise and adoration. Both these considerations should cause us very seriously and reverently to anticipate the part which we are next to take in the service when we draw nigh to our Saviour at the altar.

1. The introduction to this act is provided for in the use of a Hymn at this point. Its purpose is to express some feeling of the heart at that moment. It may be sung as an act of

Praise or Thanksgiving carrying out the thought with which the last prayer closed. Or remembering the way of Penitence which has been travelled and the assurance of Pardon which has been given, its character may be of Peace and Joy. Or having in mind the participation which is so soon to follow, the Hymn may be the expression of a deep Faith. In any event, whatever its character may be, the communicant should seek to apply its thought to self, and to make it, so far as may be, a real expression of the heart's feeling.

2. The Hymn ended, the Priest first receives the Communion in both kinds himself, and then administers the Elements to the other clergy, if any are present. In the Communion Office as arranged in this Manual there will be found suggestions as to how the moments which here intervene may profitably be filled. Beyond question a part of the time at least should be occupied in thought of and prayer for those who in their threefold office are Pastors, Teachers, Priests. In the administration of their varied duties they stand to a large degree alone, and often amidst circumstances that call for a large exercise of wisdom, patience, and faith. Not only do they need at all times the help and consider-

ation of those for whom under God they are constantly serving, but they need, and have right to expect, the prayers of their people for the faithful discharging of their duties. But at this moment especially it would seem most appropriate that the supplication of those who are ministered unto should be joined to his who ministers for that divine strength which he is seeking in the way of Christ's devising, and for that union with Christ which will enable him to make of his office a more acceptable service of Almighty God. Our Saviour has taught us the use and the value of intercessory prayer, and to break for a few moments the current of our personal devotions to pray for him whose constant effort is to quicken devotion among his people, will not only be for his good, but will react with blessing upon the one who thus prays.

3. We come now to our own participation in the Sacrament. It will be well to read over again the introductory chapter of the Manual with particular reference to our Lord's teaching as to the nature of the Heavenly Food which He has provided. Also in the Communion Office with devotions at the beginning of the Manual will be found suggestions which may occupy the mind while waiting to receive and while receiving.

Having heard our Lord's own words pronounced upon the Bread and Wine declaring them to be His Body given and His Blood shed, and drawing nigh to receive the same we must steadfastly believe that though the substance of Bread and Wine still remains, they are no longer common as to their use, but what He declared them to be, and what we receive. Of this the prayer of consecration assures us when it states that whosoever duly *receives these creatures of Bread and Wine according to Christ's holy institution, in remembrance of His death and passion, is a partaker of His most precious Body and Blood.*

When therefore it comes our turn to receive we should lay aside all carnal thoughts, all thoughts of what is, or can be, seen, and fix our hearts in reverent faith upon Him who thus communicates to us His own Body and Blood, to preserve our bodies and souls to everlasting life.

It is in order to impress that great truth upon us that when he gives to us the Bread and Wine the Priest declares them to be *The Body of our Lord Jesus Christ which was given for thee*, and *The Blood of our Lord Jesus Christ which was shed for thee*, and that they are given to *preserve the body and soul unto everlasting life.* It is with this thought that

we are to receive and apply them. And when he adds the further words, *Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving*, and *Drink this in remembrance that Christ's blood was shed for thee, and be thankful*, we are put in mind to eat and drink remembering that the death of Christ was for each one of us, and that our participation cannot be real except it be in faith with thanksgiving.

The rubric which precedes directs that the Sacrament shall be received while we are kneeling. If the Church could be sure that all who come to receive the Sacrament would not come except in faith, such a direction would be unnecessary. In such a case they could not receive it otherwise than kneeling. It would seem presumptuous to ask in faith that God would preserve our body and soul to everlasting life without making our bodies, as well as our souls, bow down before Him. The very thought of Christ's condescension in coming to us and offering us His Body and Blood as our Heavenly Food would of itself cause us to fall down and worship Him. Besides this we should remember that the only posture for a penitent the forgiveness of whose sins has just been sealed, is that of kneeling. So that in every way the direction as

to our posture in participating is most appropriate and suggestive.

Then when we have thus spiritually eaten the Flesh of Christ, and drunk His blood, we are firmly to believe, and to rest satisfied, that according to His own words, Christ now dwelleth in us, and we in Him; that God has sealed to us the pardon of all our sins, and will enable us for the future, by His own Spirit, to walk in holiness and righteousness before Him all the days of our life. And not only for ourselves are we to exercise such a faith, but for all others while they too are receiving, adoring that Infinite Goodness which is so free to such unworthy creatures as we are.

4. "The blessed Body and Blood of Christ," says Bishop Beveridge, "received as it ought to be, with a quick and lively faith, will most certainly have its desired effect; but it operates, for the most part, upon our souls, as our ordinary food doth upon our bodies, insensibly and by degrees. We eat and drink every day, and by that means our bodies grow to their full stature, and are then kept up in life, health, and vigour, though we ourselves know not how this is done, nor perhaps take any notice of it. So it is with this spiritual meat and drink, which God hath prepared for our

souls. By eating and drinking frequently of it, we grow by degrees 'in grace and in the knowledge of our Lord and Saviour Jesus Christ,' and still continue steadfast and active in the true faith and fear of God, though, after all, we may be no way sensible how this wonderful effect is wrought in us, but only as we find it to be so by our own experience. And if we do that, we have no cause to complain that we get nothing by it; for we get more than all the world is worth; being strengthened in the inward man, and so made more fit for the service of God, more constant in it, and more able to perform it; or, at least, are kept from falling back, and preserved from many sins and temptations which otherwise we might be exposed to: and this, surely, is enough to make any one that really minds the food of his soul, to hunger and thirst after this bread and water of life, and to eat and drink it as often as he can, although he do not presently feel the happy effect of it, as some have done, and as he himself sometimes may, when God seeth it necessary or convenient for him. In the meanwhile he may rest satisfied in his mind, that he is in the way which Christ hath made to heaven; and thank God for giving him so many opportunities of partaking of Christ's Body and Blood, and also grace to

lay hold of them, to improve them to his own unspeakable comfort, such as usually attends the worthy receiving of the Lord's Supper; whereby we are not only put in mind of the great Sacrifice which the Son of God offered for our sins, but likewise have it actually communicated unto us, for our pardon and reconciliation to the Almighty Governor of the world."

CHAPTER V.

THE ORDER OF HOLY COMMUNION:

D. THE THANKSGIVING

All praise and thanks to Thee ascend
For evermore, blest One in Three;
Oh, grant us life that shall not end,
In our true native land with Thee.

WE are brought now to the last division of the Communion Office. Its character is essentially that of *Thanksgiving*, and is therefore so named in the division. Three parts compose it,—I. THE THANKSGIVING, (*Lord's Prayer, Post Communion Prayer*); II. THE PRAISE, (*Gloria in Excelsis*); and III. THE BLESSING, (*the Peace, the Blessing*).

I. THE THANKSGIVING.

1. The character of the division is set for it by the use of *the Lord's Prayer* which being in its full form with the ascription or doxology at the close, is essentially a thanksgiving in itself. No words could have been more appropriately selected than these which

our Lord has taught us, with which to set forth our thankfulness to Him Who has just vouchsafed to feed us with the spiritual Food of His Body and Blood. In them of course the words which, besides the doxology at the close, particularly draw our attention are: *Give us this day our daily bread.* For in them it is that we may thank God not merely for the food for the body daily supplied, but especially for that spiritual nourishment which He has supplied in the Sacrament and has promised shall continue ours so long as we draw near to receive it. We are directed to take active part in the repeating after the Priest, of every petition, that we may indeed make the whole prayer an act of Thanksgiving.

2. But in addition to these words of our Lord the Church has added other words in *the Post Communion Prayer* to set forth more explicitly this spirit of thankfulness to which we have already given expression. This Prayer has always therefore been known as *the Thanksgiving.* It declares our thankfulness to God for the Spiritual Food of His Son's most precious Body and Blood; for the assurance both of His favor and goodness to us, and of our membership in the mystical Body of His Son; and that we are also heirs

through hope of His everlasting kingdom by the Death and Passion of His dear Son. In closing, the prayer looks out into the future expressing the hope that God may so assist us by His grace that we may continue in that holy fellowship into which we have now come, and do all such good works as He has prepared for us to walk in. In thus outlining the method of our thanksgiving the Church has taught that valuable lesson that to be sincerely thankful we must look out into the future with a view to showing our thankfulness by the acts of our lives.

II. THE PRAISE.

Having thus expressed our thankfulness in the various words of this prayer, the Church teaches us also to give form to it in a Hymn of Praise. Not only is it a most natural act, since all Thanksgiving finds its true voice in Praise, but it has behind it both scriptural and historical warrant. At the Institution of the Eucharist we read that at the close of the service *when they had sung an hymn they went out into the Mount of Olives*. It would seem fair to infer that a hymn at just that point would most naturally be one of thanksgiving. So likewise in the great Liturgies, or services for the celebration

of the Holy Communion which soon after began to take shape, opportunity was here given for expressing thankfulness in a Hymn of Praise. The Hymn which the Church has chosen for our own Liturgy for this purpose is the *Gloria in Excelsis*. It has not always been used in its full form at this place in all Liturgies, but the singular appropriateness of its words which bring our Liturgy to a more solemn and magnificent conclusion than any other, prove the wisdom of the Church in its adoption. It is called in the Eastern Church the "Great Doxology," as an ascription of Praise to the Trinity, or, "The Angelical Hymn," because its opening words are the Hymn of Praise of the angels at the Nativity. It is one of the most ancient Hymns of the Church.

An analysis of the Hymn shows its singular appropriateness not only as voicing Praise but Supplication also. It is an expanded form of a lesser Gloria, such as the *Gloria Patri*, just as the Creeds are the expanded form of the Baptismal formula. It mentions in turn each Person of the Trinity. To God the Father, our Heavenly King, it renders praise, blessing, worship, and thanks for His great glory. To God the Son, the Lamb of God, Who taketh away the sins of the world,

and Who sitteth at God's right hand, it offers prayer that He will have mercy upon us, and receive our prayer. It closes with the declaration that *He only is holy, He only is the Lord, He only with the Holy Ghost is most high in the glory of God the Father.* In this Hymn therefore, as offering so large an opportunity for the expression of our feelings at the close of this sublime service, each one should take a most earnest part, striving to make its words carry to the Throne of God the thankfulness that the heart contains.

III. THE BLESSING.

Having now passed in the service from Penitence to Pardon, having in that condition received at God's hand His most precious gift, and having returned our thanks to Him with our hearts full of joy and of hope for a holier and therefore a happier life in the future, it is most fitting that we shonld be sent away to our homes with *The Blessing* of God upon us. The Church therefore so directs. And falling to our knees, for we shall have been standing for the Gloria in Excelsis, the Priest, or the Bishop if he be present, will pronounce the *Peace* and *Blessing*.

1. The first part of the words he uses are known as *the Peace*. It declares that that

Peace of which in the Sacrament we have had a foretaste, passes all human understanding. To its full understanding we cannot come till we are in God's presence in another world. But as the knowledge and love of God and of His Son Jesus Christ is indexed in us by our more perfect understanding of that peace, therefore the Blessing declares in St. Paul's words that *The peace of God, which passeth all understanding shall keep your hearts and minds in the knowledge and love of God.* It is something more than a prayer this Blessing of Peace; it is an announcement of a fact made officially by one appointed of Divine authority, and therefore carries with it the more of joy and satisfaction according as the message is credited.

2. Following the Peace comes *The Blessing* itself, and like the Peace it is pronounced authoritatively conveying a real benefit to the soul when received in faith at the mouth of God's minister. Than the conferring of this Blessing of God the Holy Trinity upon us, and to remain with us always, there could be no more fitting and satisfactory conclusion to a service whose purpose from the very outset has been to bring us into the presence of God so near as we may approach in this life. Well therefore may we respond *Amen* at its

close. So be it · Almighty God, Eternal Trinity, that I may ever come into a more perfect knowledge and love of Thee, and into a more perfect union with Thee! So be it that these shall ever convey to my soul a more perfect peace and a more lasting blessing! Thus shall I in Thine own blest Day be permitted to behold Thee face to face in Thy Eternal and Everlasting Kingdom.

We have now passed through the entire Communion Office in our study of the same. It has been the aim of these explanations to make the purpose of its every portion so clear to you that you shall be guided naturally and almost instinctively to an intelligent and a reverent use of the Office to your lasting benefit. If this shall have been accomplished then well may your prayer now and in anticipation of every reception of the Sacrament be:

"O Lord God Almighty, Who hast given Thine only Begotten Son, not only to die for our sins, but also to be our spiritual food and substance in the Holy Communion, grant me grace so to take this Holy Sacrament that I may spiritually eat the Flesh of Thy dear Son, and drink His Blood; that thereby Christ may

dwell in me and I in Him: that I may be one with Christ, and Christ one with me. Cleanse my sinful body by His Body; wash my soul in His most precious Blood; assure me by this Sacrament that Thou still hast favor and goodness toward me; that I am still, miserable and sinful as I have been, a very member incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; that I am still an heir through hope of Thine everlasting Kingdom. And, O merciful Lord God, grant that thus partaking of the Body and Blood of my Lord, my body and soul may be preserved to everlasting life, in Him and through Him Who alone is the Resurrection and the Life, our Lord and Saviour Jesus Christ. Amen."

CHAPTER VI.

SELF-EXAMINATION.

O Thou to Whose all-searching sight
The darkness shineth as the light,
Search, prove my heart; it pants for Thee;
Oh, burst these bonds, and set it free!
Wash out its stains, refine its dross,
Nail my affections to the Cross;
Hallow each thought; let all within
Be clean, as Thou, my Lord, art clean.

"*Make me a clean heart, O God: and renew a right spirit within me.*" *Psalm LI.* 10.

THE outline of Self-Examination which follows is based upon those foundation principles of Christian living emphasized in Holy Baptism,—Repentance, Faith, and Obedience. Since these have been found in the Exhortation and Invitation of the Communion Office to be requisites before you come to the Sacrament, therefore they should especially occupy your thought and study in the week preceding your participation. To them the Church has wisely seen fit to add the further duty of

love and charity for one's neighbour in the question in the Catechism:

What is required of those who come to the Lord's Supper?

To examine themselves whether they truly repent them of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in charity with all men.

This furnishes therefore four topics for your self-examination: Repentance, Faith, Obedience, Charity. It will be well to begin your task by prayer, asking God's aid in your endeavour in such words as these:

"O Almighty Lord, Who dost love to dwell with the pure in heart, and hatest the least stain of sin; Help me now to examine my soul. Give me Thy Holy Spirit; Show me my fault, O Lord, and help me to feel my sinfulness. Give me true sorrow for my sin, and grace to overcome it; firm trust in Thy mercy, and charity with all men, for the sake of Jesus Christ our Lord. Amen."

"O Lord our heavenly Father, Whose well-beloved Son, our Saviour Jesus Christ, did offer up Himself to Thee upon the altar of

the Cross, a full, perfect, and sufficient sacrifice for the sins of the whole world, and did ordain a pure unbloody offering of Bread and Wine, as a memorial before Thee for ever of that most precious Sacrifice; Grant, I beseech Thee, to me and to all who shall approach Thine altar, that we may come with clean thoughts and pure hearts; with bodies undefiled and minds sanctified, and may perform a service acceptable to Thee; through the same Jesus Christ our Lord. Amen."

I. Repentance.

1. Do I realize my constant need of repentance because of constant sin?
2. Do I realize what sin is,—a violation of God's law, and therefore an offence against Him?
3. Is the motive of my repentance fear of detection and punishment, or love which would not offend God?
4. Am I inclined to gloss over my faults and excuse myself?
5. Do I ever convict myself as Nathan did David,—"Thou art the man"?
6. Shall I not now bring my secret sin to light in confession to God?
7. What is my besetting sin?
8. When and why have I neglected prayer?

9. Are my prayers perfunctory and spiritless?

10. Do I neglect my thanksgiving for mercies received?

11. Have I a perpetual fear and love of God's name?

12. Am I negligent in my observance of His Holy Day?

13. Do I consider at its real value the power of my example to others in this particular?

14. Have I irreverently used His House, or those things which pertain to His service?

15. Have I been irreverent in the service of the Church by carelessness, indifference, sloth, or wandering thoughts?

16. In my capacity as son, daughter, brother, sister, father, mother, husband, wife, servant, master, whatever it may be, do I slight the duties that belong to me?

17. Do I show regret and sorrow for such negligence?

18. Of the sins of anger, ill-temper, malice, uncharitableness, lust, impurity, unclean words or thoughts, dishonesty, falsehood, covetousness, which are a special temptation to me?

19. Have I felt real shame and self-abhorrence for such of these as I have been guilty of?

20. If so, in what way, if any, have I shown it?

A CONFESSION.

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned of my own fault in respect of . . . . Therefore I pray God to have mercy upon me through Jesus Christ our Lord. Amen.

A PRAYER FOR REMISSION.

O LORD, I beseech Thee, absolve me from mine offences; that through Thy bountiful goodness I may be delivered from the bands of those sins which by my frailty I have committed and serve Thee henceforth in truth, and purity, and righteousness to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

(*Additional Collects,—12th, 21st, 24th, Trinity, Purification, 2d Epiphany.*)

II. FAITH.

1. Do I believe that in the Eternal Trinity are Three Persons, God the Father, God the Son, and God the Holy Ghost?

2. Do I believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

3. Do I look to God the Father as my Creator and Preserver to whom I must account for all I am and all I have?

4. Do I believe that Jesus Christ is the Eternal Son of God, the God-Man?

5. Do I believe that God in His Infinite Love gave His Son to be born, to die, to rise again, and to ascend into Heaven for us as our Intercessor at God's right hand?

6. Do I believe that Christ Jesus made for me and all mankind a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for all sin by His death upon the Cross?

7. Do I base my prayers upon His merits and Death?

8. Am I living as if I believed in Christ's second coming to judgment?

9. Do I believe in the Personality of God the Holy Ghost?

10. Do I look to Him as the Lord, and Giver of Life, the source of all my inspiration and help?

11. Is my faith in Him so strong as to shut out the possibility of sin against Him?

12. Do I believe in the Church as a Divine Organism created by Christ with which He has promised to be for all time?

13. Do I believe in its four marks of Unity, Holiness, Catholicity, and Apostolicity?

14. Do I believe in my union in Christ with the blessed dead in a Divine Fellowship?

15. Do I believe that the "Son of Man hath power on earth to forgive sins"?

16. Do I believe that He can and will forgive mine?

17. To what extent does my belief in the Resurrection of this my body and in the Life Everlasting influence my life that now is?

18. Do I make the acts of my life the practical tests of my belief in all these great truths?

19. If so, do I therein place my confidence in my own strength or in God's power?

20. Do I believe that by the exercise of faith God will increase my faith?

A CONFESSION.

I CONFESS to Almighty God, the Father, the Son, and the Holy Ghost, that in respect of . . . my faith has been weak, (or, has failed). Therefore I pray God to pardon me, to increase my Faith, and to give me the Illumination of His Holy Spirit, through Jesus Christ our Lord. Amen.

A PRAYER FOR FAITH.

O GOD, the Creator and Saviour of the world, Who hast made Thyself known in the work of man's redemption, as the mystery of the ever adorable Trinity, Father, Son, and Holy Ghost, Three in One, and One

in Three; Reveal in me, I pray Thee, the full power of this faith into which I have been planted by Baptism, that being born of water and the Spirit, I may by a life of holiness, be formed into Thine image here, and rise to Thy blissful presence hereafter; there to join with the song of the seraphim, in praising Thee, world without end. Amen.

(*Additional Collects,—Trinity, 7th Trinity, St. Thomas, St. Mark.*)

III. Obedience.

1. Am I keeping God's holy will and commandments, and striving to walk in the same each day of my life?

2. Do I believe in God, fear Him, and love Him?

3. Do I with *all* my heart, mind, soul, and strength?

4. Do I worship only Him "in spirit and in truth"?

5. Do I make an idol of any person, desire, or thing, thereby robbing God?

6. Do I use His name irreverently in my conversation? In my prayers? In the Church services?

7. Am I guilty of swearing or the use of profane language?

8. Do I zealously guard one day in seven as for rest and worship of Almighty God?

9. Do I need to guard against idleness on the other six?

10. Do I labor unnecessarily, or cause others to do so, on the Lord's Day?

11. Do I minimize or neglect my duty as a Christian on the Lord's Day for the sake of my pleasures?

12. Do I show respect and honour for those in authority above me at home, in business, in the Church, state, or nation?

13. Am I unkind, unjust, passionate; or do I harbour malice or hatred against any?

14. Do I keep my body in temperance, soberness, and chastity?

15. Do I constantly seek purity in thought, word, and deed?

16. Am I in any way dishonest, mean, tricky, or extravagant?

17. Am I deceitful, hypocritical, or untruthful?

18. Am I as careful of my neighbour's honour and reputation as I am of my own?

19. Has covetousness made me complaining or discontented?

20. Do I seek to do my duty in that state of life unto which it has pleased God to call me?

A CONFESSION.

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have failed in my duty of Obedience in respect of .... Therefore I pray God to pardon my disobedience, and to give me His grace that I may henceforth obediently keep His commandments; through Jesus Christ our Lord. Amen.

A PRAYER FOR GUIDANCE.

O GOD, the strength of all those who put their trust in Thee; Mercifully accept my prayer; and because, through the weakness of my mortal nature, I can do no good thing without Thee, grant me the help of Thy grace, that in keeping Thy commandments I may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

(*Additional Collects,—4th and 5th Easter, 9th, 11th, 13th, and 17th Trinity.*)

IV. CHARITY.

1. Am I in charity with all men?
2. Do I give way to anger or wrath in my dealings with others?
3. Do I use censorious or bitter words to others?

4. Do I speak evil of any?

5. Am I kind, tender-hearted to others, forgiving them even as God for Christ's sake has forgiven me?

6. Am I envious of any, grudging what they are or have?

7. If others succeed where I have failed does jealousy arise?

8. Am I tempted to be revengeful?

9. Am I annoyed when I hear others praised?

10. What effort do I make to stifle these thoughts?

11. Do I seek to overcome them by doing good to others?

12. What poverty have I tried to relieve?

13. What mental distress have I sought to alleviate?

14. What sickness have I ministered to?

15. Do I seek in any way to love my enemies?

16. To do good to them that hate me?

17. To pray for them that despitefully use me and persecute me?

18. Do I love only them who love me?

19. Do I endeavour to do to others as I would they should do to me?

20. Do I pray for this grace of Charity?

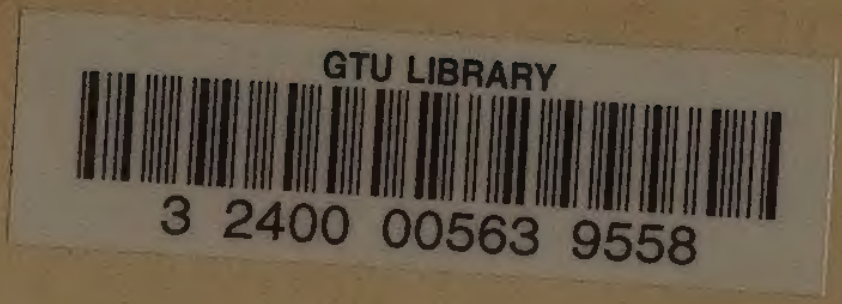
A CONFESSION.

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that in respect of . . . I have failed to live in Charity with my neighbours. Therefore I pray God to have mercy upon me, and to pour into my heart that most excellent gift of Charity, the very bond of peace, and of all virtues; through Jesus Christ our Lord. Amen.

A PRAYER FOR CHARITY.

O GOD, the Author of peace and lover of concord; Grant that I may be so held in the bonds of charity that I may be in peace and love with all men. May the peaceful remain in peace, and those who differ be reconciled by Thy mercy; through Jesus Christ our Lord. Amen.

(*Additional Collects,—Quinquagesima, and 14th Trinity.*)



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